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THE BIBLICAL WORLD

VOLUME XLVI

AUGUST 1915

NUMBER 2

THE INTERNATIONALISM OF THE SPIRIT

This is indeed a noble expression, but is it more than rhetoric? A year ago we should have confidently said that it was an approaching reality. Few Commencement addresses and no inaugural lectures or exchange professors would have been complete without it.

Were not our scientific societies composed of men of other nations?

Did not members of nations struggling for the same place under the beams of the sun of commerce urbanely discuss the origin of religion and the reason for the decline of the subjunctive mood in the English language?

Were not Germans, French, English, Italians, Russians, and, in their modest archaeological way, Americans, engaged in digging up the buried cities of Asia Minor for the enrichment of the museums of Constantinople and of such governments and universities as paid the bills for the excavations?

Did we not have international art exhibitions, international reform societies, international hospitalities to visiting professors?

Were we not justified in expecting that out from this golden age of international amenities should come such noble aims, such fraternal feelings, such political idealism among those who are supposed to form public opinion, that the discordant and mutually repelling force of nationalism should be forgotten and the day dawn in which the nations of the world should beat their bayonets into scalpels and their canon into automobile cylinders?



How feeble this internationalism of the educated classes really was! The surge of nationalism has swept away the dainty little ties of science, art, and friendly after-dinner speeches. It has set scholars

against their Alma Mater, scientists against brother-investigators, and a man's foes have been those of his own scientific society.

Is it any wonder that we find ourselves bewildered and benumbed?



Yet, second thought should convince us that we expected too much of interests that lacked moral passion.

Fellowship in learning has never bound men closely together.

Moral fellowship, loyalty to the same sacrifice-compelling cause, a hatred of common evils—these are sources upon which we can rely for the building up of a real international spirit.

Religious orthodoxy, socialism, armies, have failed as completely as *kultur*.

There remains only one court of appeal—the practice of the gospel of Jesus Christ. If being sons of the same God will not make men brothers of each other, it is time indeed to despair of the republic of God.



For ourselves, we refuse so to despair. We believe in the coming Kingdom of God. Therein is the true internationalism of the spirit. Morality and religion will be given a better chance to express themselves in the future. The power of the Christian attitude of life will be felt. We shall curb our patriotism in the interests of humanity. We shall be less keen to demand rights than we are to give justice.

This, even at the risk of being called mollycoddles, we dare to hope, and, hoping, to believe.

If this be utopian, make the most of it.

Even at the worst, it is more sensible to plan for Utopias than for Hell.